



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O you who<sup>r</sup> they<sup>z</sup> believed let not *tattakbetho*<sup>1</sup> (*take and presume you<sup>z</sup>*) My foe<sup>2</sup> and your<sup>n</sup> foe *aw'leyaa*<sup>3</sup> (*guardians-/allies*); cast to them you<sup>z</sup> by the affection,<sup>4</sup> while *qad* (*already and affirmatively*) unbelieved they<sup>z</sup> by what came (to) you<sup>b</sup> of the right; they<sup>z</sup> exit the messenger and *eyyakom* (*indeed including you<sup>b</sup>*) that you<sup>z</sup> believe by Allah your<sup>n</sup> Lord, *en (if)* you<sup>c</sup> [were] exited *jehadan* (*exertion of one's utmost mental, physical and possessional efforts fighting/ striving*) in My path and *ebtegha'a* (*earnest-quest*) (*of*) My delight,<sup>w</sup> you<sup>z</sup> confide to them by the affection; and I am knowinger by what you<sup>c</sup> conceal and what you<sup>c</sup> disclosed; and whoever does it<sup>x</sup> of you<sup>b</sup> then *qad* (*already and affirmatively*) [*be*] strayed the path's intent/center.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا  
عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْقَوْنَ  
إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا  
جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ  
الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ  
رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا  
فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي  
تُسْرُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ  
بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ  
يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ  
السَّبِيلِ ﴿٦٠﴾

2. If<sup>5</sup> they<sup>z</sup> grab<sup>6</sup> you<sup>b</sup> they<sup>z</sup> be for you<sup>b</sup> foes; and *yabsotto* (*they<sup>z</sup> in a manner of: assault/ ridicule extend*) to you<sup>b</sup> their hands<sup>w</sup> and their tongues<sup>x</sup> by the ill; and longed they<sup>z</sup> if you<sup>z</sup> (*were to*) unbelieve.

إِنْ يَتَّقِفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً  
وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ  
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٦١﴾

3. Never benefit you<sup>b</sup> your<sup>n</sup> *arhamo*<sup>7</sup> (*maternal/ paternal kins*) and nor your<sup>n</sup> children; the *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day [*He*] sunders among you;<sup>b</sup> and Allah by what you<sup>z</sup> work (*is*) *Ba'sseeron* (*keenly: Seer/ Omniscient*).

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ  
يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ  
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٢﴾

4. *Qad* (*already and affirmatively*) was-she<sup>y</sup> for you<sup>b</sup> an *uswaton* (*solace-she*<sup>y8</sup>) *hasanaton*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> in *Ebraheema* (*Abraham*) and who<sup>r</sup> (*were*) with him, *edh*

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي  
إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا

<sup>1</sup> The word "تَتَّخِذُ" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ," as stated in لسان العرب; therefore, "تَتَّخِذُ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>2</sup> The word "عَدُوٌّ" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي and اللسان.

<sup>3</sup> The word "أَوْلِيَاءَ" could also mean, among them: *protector, friend*.

<sup>4</sup> Of the peculiar meanings of "مَوَدَّةٌ" is that "مَوَدَّةٌ" means *letters* (containing messages). See التاج. Perhaps because of the interesting story regarding a written message which this Ayah addresses. See القرطبي.

<sup>5</sup> The particle "لَوْ" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

<sup>6</sup> The word "يَتَّقِفُوكُمْ" rooted in "تَقَفَ" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "ظَفَرَ بِهِ"، "صَادَفَ"، "بَصَرَ" respectively. See البصائر and اللسان. I chose "grab" as it obviously includes "meet" and "sight" as you cannot grab without "sighting" and "meeting."

<sup>7</sup> The word "أَرْحَامُكُمْ" rooted in "رَحِمَ" from "الرَّحْمَةُ" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رَحِمَ" = "womb." Thus, one's relatives from the mother's side are "أَرْحَامُ"، as they related through the same womb. See البصائر. However, stated in "اللسان" the "relatives" from the father's side "أَقْرَابُ" are also "أَرْحَامُ"، I believe because all are rooted in "الرَّحْمَةُ"، hence all maternal/ paternal kins are "أَرْحَامُ".

<sup>8</sup> The word solace-she<sup>yw</sup> for "أُسْوَةٌ" and the [she] suffix for the word "solace." As أُسْوَةٌ for patience and grief.

(whereas) they<sup>z</sup> said for their people: verily we (are) bora'ao<sup>9</sup> (absolutely disclaimant/absolver of our selves) of you<sup>b</sup> and of what you<sup>z</sup> worship of lesser than/-without Allah; we unbelieved by you<sup>b</sup> and appeared between us and [between] you<sup>b</sup> the enmity<sup>w</sup> and bagh'dha (intense-hatred)<sup>w</sup> ever; until you<sup>z</sup> believe by Allah alone; except Ebraheema's (Abraham's) say for his father: surely astaghferanna<sup>10</sup> ([I] assuredly<sup>11</sup> seek forgiveness) for you<sup>s</sup> and not [I] possess for you<sup>s</sup> from Allah a thing; our Lord: on You<sup>s</sup> we trusted and to You<sup>s</sup> anabna<sup>12</sup> [iteratively returned penitents we] and to You<sup>s</sup> (is) the destiny.

لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا اسْتَغْفِرَنَّ لَكَ وَمَا أَمْلَكَ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٦٠﴾

5. (O) our Lord: let-not make us [You<sup>s</sup>] an essay for whom<sup>r</sup> unbelieved they;<sup>z</sup> and let-forgive for us [You<sup>s</sup>]; (O) our Lord; verily You, <sup>s</sup> You <sup>s</sup> (are) The Mighty The Hakeemo<sup>13</sup> (infinite bekma<sup>14</sup> Possessor).

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٦١﴾

6. Laqad (verily, already and affirmatively) [was] for you<sup>b</sup> in them an uswaton (solace<sup>w15</sup>) hasanaton<sup>w</sup> (meritorious-deed)<sup>w</sup> for whom-ever [he] [was] hoping/ fearing<sup>16</sup> Allah and The Day The Last; and whoever diverts [he] then verily Allah, He (is) The Rich The Hameedo (multitudinously praised and multitudinously praiser He).

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦٢﴾

7. Asa (craving a deed beyond one's means that, may) Allah to make between you<sup>b</sup> and [between] whom<sup>r</sup> antagonized you<sup>c</sup> of them a fondness;<sup>w</sup> and Allah (is) Ghaforon (iterative Forgiver) Raheemon (iterative mercy Giver).

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٣﴾

8. Not restrains you<sup>b</sup> Allah a'n (regarding) whom<sup>r</sup> not mutually fought you<sup>z</sup> they<sup>z</sup> in the religion and not exited you<sup>b</sup> they<sup>z</sup> from your<sup>n</sup> homes<sup>w</sup> that tabarro<sup>17</sup> (be you<sup>z</sup> dutiful to) them and toqsetto (you<sup>z</sup> be absolutely just post removal of any injustice) to them; verily Allah loves the muqsetteena removers of injustice and maintainers of absolute-justice).

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٦٤﴾

9. Verily only restrains you<sup>z</sup> Allah a'n (regarding) whom<sup>r</sup> mutually they<sup>z</sup> fought you<sup>b</sup> in the religion and they<sup>z</sup> exited you<sup>b</sup> from your<sup>n</sup> homes<sup>w</sup> and they<sup>z</sup> backed on your<sup>n</sup> exiting that tawallanhum (you<sup>z</sup> take them for guardian/ allies/ friends); and whoever yatawallahum ([he]: takes them for guardian/ allies/ friends) then those (are) the dha'lemoona<sup>18</sup> (injustice-doers).

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٦٥﴾

<sup>9</sup> The word "براء" is stronger than "يرى" as "براء" is an infinitive noun. See التاج. To infinitize "براء" absolutely is prefixed to it.

<sup>10</sup> The word "استغفر" in "استغفرن" = "اطلب الغفران" = "[I] seek forgiveness." In English there is no seemly way to say: "استغفر" per se. So I settled for saying: "[I] seek forgiveness."

<sup>11</sup> The "ال" in "الاستغفرن" is a juratory "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

<sup>12</sup> The word "أنبنا" from "أناب" means iteratively returned penitent. See الراغب.

<sup>13</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

<sup>14</sup> See the Lexicon attached to this Translation for "bekma."

<sup>15</sup> See footnote 8 above regarding solace.

<sup>16</sup> That is fearing, His punishment and earnestly seeking His forgiveness and mercy.

<sup>17</sup> See the Lexicon attached to this Translation for this vital word "al-berr," the noun for this verb "tabaro."

<sup>18</sup> The "ظالون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

10. O you who<sup>r</sup> they<sup>z</sup> believed: if came<sup>x</sup> (to) you<sup>b</sup> the she-believers (as) she-emigrants then let-test them<sup>y</sup> you;<sup>z</sup> Allah (is) knowinger by their belief;<sup>y</sup> so *en* (if) you<sup>c</sup> knew them<sup>y</sup> she-believers then let-not return them<sup>y</sup> you<sup>z</sup> to the unbelievers; not they<sup>y</sup> (are) legitimate<sup>19</sup> for them, and nor they (are) legitimate for them;<sup>y</sup> and *aa'tohom* (let-you<sup>z</sup> accord them) what they<sup>z</sup> expended; and no *jonaha*<sup>20</sup> (sin) (is) on you<sup>b</sup> to you<sup>z</sup> wed them<sup>y</sup> if *aa'taytomohunna* (you<sup>c</sup> accord them<sup>y</sup>) their remunerations;<sup>y</sup> and let-not hold you<sup>z</sup> by the she-unbelievers' *essa'me* (marriage-bonds, i.e. marriage guardian-ships); and let-ask you<sup>z</sup> what expended you<sup>c</sup> and let-them ask what expended they;<sup>z</sup> *tha'lekum* (collective-afar-that)<sup>x</sup> (is) Allah's rule; Allah rules among you;<sup>b</sup> and Allah (is) Omniscient, *Hakeemon*<sup>21</sup> (infinitebekmah<sup>22</sup> Possessor).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ  
الْمُؤْمِنَاتُ مِهْجِرَاتٍ فَاِمْتَحِنُوهُنَّ  
اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ  
مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ  
لَا مِنْ حِلٍّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ  
وَأَتَوْهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ  
عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ  
أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ  
الْكُوفَرِ وَسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا  
مَا أَنْفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ تَحْكُمُ  
بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

11. And *en* (if) escaped you<sup>c</sup> a thing from your<sup>n</sup> spouses to the unbelievers then retaliated/seized<sup>23</sup> you<sup>c</sup> so *aa'to* (let-accord you<sup>z</sup>) whom<sup>r</sup> went their spouses like what expended they;<sup>z</sup> and *ettaqo* (let-reverentially guard you<sup>z</sup> not to displease) Allah, Whom you<sup>f</sup> (are) by Him believers.

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى  
الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ  
ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا  
وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾

12. O, you the Prophet if came<sup>x</sup> (to) you<sup>g</sup> the she-believers *youbay'eanaka* (she-they plighting-allegiance to you<sup>g</sup>) on that not partner they<sup>y</sup> by Allah a thing and not they<sup>y</sup> steal and nor they<sup>y</sup> fornicate and nor they<sup>y</sup> kill their children and nor *ya'atena*<sup>w</sup> (commit/perpetrate they<sup>y</sup>)<sup>w</sup> by a calumny<sup>24</sup> *yaftareynabo* (they<sup>y</sup> craft it<sup>x</sup> as a lie for fraudulent end) between their she-hands and she-feet and not they<sup>y</sup> disobey you<sup>g</sup> in a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim) then *ba'you'ahunna* (let-[you<sup>s</sup>] plight allegiance to them<sup>y</sup>) and *istaghfer*<sup>25</sup> (let-[you<sup>s</sup>] seek forgiveness) (of) Allah for them<sup>y</sup>; verily Allah (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ  
يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ  
بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ  
وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ  
بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ  
وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي  
مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ  
اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾

13. O you who<sup>r</sup> they<sup>z</sup> believed: let not *tatawallaw* (you<sup>z</sup> take for guardians/allies) a people Allah ired on them; *qad* (already and affirmatively) they<sup>z</sup> despaired of the Hereafter<sup>w</sup> just-as despaired the unbelievers of the tombs' companions.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا  
قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ  
يَيسُوا مِنَ الْآخِرَةِ كَمَا يَيسُ  
الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

<sup>19</sup> The word "legitimate" could be an adjective or a verb. Here its first use as an adjective and the second as a verb.

<sup>20</sup> See the *Lexicon* attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the sin. So, no "جناح" = no sin. In other words, no sin would be on one to wed them<sup>y</sup> if you<sup>z</sup> gave them<sup>y</sup> their<sup>y</sup> remuneration (i.e. their *mabros* = the amount of money given by the husband to his to be wife for her acceptance of the marriage-bond between the two of them. Such marriage-bond cannot be maintained or held-on-to if either spouse is an unbeliever, as the next sentence clearly states, with respect to the she-unbelievers.

<sup>21</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>22</sup> See the *Lexicon* attached to this Translation for "bekmah."

<sup>23</sup> That is in the sense of: *qesas* (lawful retaliation) or غنم = seized as war booty. See تفسير القرطبي

<sup>24</sup> Some Qur'an commentators say the word "بُهْتَان" = "calumny" really means magic. See القرطبي.

<sup>25</sup> See footnote 5343 above regarding "استغفر" +